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Masonic Visitors During the Centennial.

Having read the Keystone's article on this subject, which called forth the criticisms of the Dispatch, we now give our readers the benefit of the following article from the Keystone in reply, prefacing it with our endorsement of the position which it assumes, and urge our Brethren everywhere to be as firm as he in their adherence to the laws of our ancient Order, and independent of all other "Modern" Institutions:

In our late article in the Keystone upon "Masonic visitors during the Centennial" we distinguished incidentally between Ancient Craft Masonry, represented by all of the Grand Lodges of Free and Accepted Masons of the United States and of the world, and the Ancient and Accepted Scottish Rite, represented inter alia by certain Grand Orients of Europe; and we emphasized the fact, and gave several reasons therefor, that the Grand Lodge of Free and Accepted Masons of Pennsylvania has decided that members hailing from certain European Grand Orients and Grand Lodges, not recognized by this Grand Lodge, cannot be admitted to our Lodges. Our Brother of the New York Dispatch appears to have misunderstood us. He says:

"We are perfectly willing to admit that the Keystone correctly states the Pennsylvania idea on the subject of the York Rite; but it is quite as certain that it is not true of any other known jurisdiction, nor is it correct on general principles; for if Masonry were bound down to certain set phrases and a particular mode of reciting them, it would follow that no one but a Pennsylvania-made Mason could visit in that State, it being well-known that its ritual and instruction are essentially different in form from those of all the rest, not even excepting the Grand Lodge of England, from which they sprang. Again, nothing is more certain than that the 'York Rite,' as a rite, has no practical existence, if, indeed, it ever existed; and, as we have heretofore demonstrated, all this talk about Ancient York Masons is the sheerest bosh in the world."

Now, we made no distinction whatever between the different ritualistic forms that Ancient Craft Masonry has assumed, and we said nothing about Pennsylvania Work, either directly or indirectly. We spoke of something that, to our intelligence is back of all that; we referred to certain fundamental principles that underlie pure Freemasonry. The one only ancient Masonic Rite to which we alluded is exemplified to all intents in equal purity in New York, and Pennsylvania, and England. The allusion to "Ancient York Masons" is the Dispatch's, not ours. We neither asserted their existence, nor founded any argument upon such a predicate. The only pure and ancient Masonry that, in exact language, exists in Pennsylvania, is Free and Accepted Masonry—the same that exists in New York. It is true that our forms are simpler than theirs, but the body of our Masonry is the same—therefore, we need add nothing further in answer to the paragraph above quoted. But our New York Brother goes on to add:

"Our Philadelphia Brother will find, if he closely scans the report of his State Committee, that the question of admission is not based on difference of rites or rituals, for that would isolate our respective jurisdictions, but rather, and in fact only,

upon regularity of Masonic governments, and that respect for Masonic comity which ought to, and we are pleased to be able to add, does in a large degree prevail. Let us hope that this distinction being better understood, may at last lead to a closer union among all the Masonic powers in the world."

We freely admit that the Committee of Correspondence, in their report, based their recommendation of non-recognition of the Grand Lodges and Grand Orients referred to, upon the fact that these Bodies had either unlawfully emasculated themselves of certain inherent sovereign powers, and assumed to delegate the same to a so called Masonic Diet; or were not otherwise in a Masonic condition to justify their recognition by the Grand Lodge of Pennsylvania. The reasoning with reference to Rites, Ancient and Modern, was our own, and we are prepared to stand by it, for to our mind it is irrefragably sound. So far as our knowledge of European Grand Orients goes, they all work under a modern Rite, with thirty three degrees, which Bro. Mackey, in his Encyclopædia says, had no existence prior to 1801. It was a development, on a sliding scale, of another modern rite, of twenty-five degrees, organized in 1758. Bro. Mackey, (himself an A. and A. Rite Mason) says expressly that the A. and A. Rite is "one of the youngest of the Masonic Rites, having been established not earlier than the year 1801." Now, how recognition can lawfully be given by any Grand Body of Ancient Craft Masonry to a Grand Body of Modern Masonry, having eleven times its number of degrees, and pretending to confer the three primitive degrees themselves, we cannot conceive. According to the old fashioned notions, the two Rites are so different as to require their independent existence. How can a Free and Accepted Mason recognize a modern Body calling itself Masonic, which outside of the United States assumes to exercise absolute control (and in the United States only waives the claim) over the three degrees of the ancient symbolic Rite of Free and Accepted Masons, and thus makes these three degrees the foundation of a Rite consisting of thirty-three degrees? Perhaps the Dispatch can answer this question.

We conclude with a paragraph from our former article:

"In refusing to admit members of the A. and A. Rite we throw no slur on the Rite—we merely say, it is not ours, and who will deny it? There is no Free and Accepted Mason from any lawful jurisdiction on the face of the globe that will be denied entrance to our lodges upon application and due avouchment, or examination. Of this there can be no doubt, and more than this no one has a right to expect."

Polluting the Ballot-box.

We have read that "in the lowest deep there is a deeper still." This may appear paradoxical, but whether it is or is not so, if there be any word more mean than meanest, then we wish to apply that epithet to the man claiming to be a Mason and a member of a Lodge, who deliberately, willfully, and with malice pretense, determines to destroy the best interests of his Lodge by, on every occasion that offers, depositing a black ball, and for no other or better reason than a majority of his Lodge would not elect him to office. Every Mason should have a laudable

ambition; but that ambition, so far as the gratification of the same, should be governed, not by his own desires, but by his fellow members, who, appreciating his worthiness and qualifications, seek to elevate him. To seek office is unmasonic; to vent your spleen because your subordinate vanity is not gratified, by stabbing the character of worthy and unoffending gentlemen, who, forming a favorable opinion of the Masonic institution, desire to aid in the extending of its benevolence is not only more than unmasonic; it is cowardly, dastardly, fiendish, and hellish.

The man calling himself a Freemason, who deposits a black ball from other than purely Masonic motives, is a Thug; and though by the Masonic law his base and iniquitous motives cannot be inquired into, yet if he is possessed of the least fractional part of what is known as conscience, then must he feel that he has a HELL within his own breast. He must know and feel that he is a murderer of an innocent man's character, a character which for manliness, uprightness, and common honesty, is as far superior to his own as light is to darkness.

Indeed, we do not hesitate to say, that the man who would be guilty of violating his covenant as a Mason in the manner we have indicated (and we fear there are more than one in this metropolitan city,) would not hesitate to commit a murder were it not for the fear of the gallows.

In committing the latter, the greatest of all crimes, though he confessed it not, suspicious, or suspicious circumstances, would place him under at least confinement until it was cleared away, and he would therefore hesitate before rendering himself amenable to the hands of justice; but in committing the former, he, in his coward's heart, knows that neither suspicions or suspicious evidences can reach him, and though suspected, and he knows that he is suspected, he continues in his infamous career, and shelters himself, coward like, behind the sanctity of the Masonic ballot box, to the injury of his Lodge and the stigmatizing of the character of men as far above himself as heaven is above earth.

If the days of miracles had not passed away, we should pray that the devil, which dwells in the caley tabernacle of such wretches, should, by a miracle, be cast out, and those features which bear the impress of manhood and manliness should not belie themselves.—New York Square.

In the blood of ancestry may be found the prophecy of destiny.

At the Japan department in Philadelphia, a few days since, a young lady examining a quaintly wrought vase asked the Japanese youth in attendance:—"What is that vase made for?" The polite little fellow replied:—"Madame, that was made expressly to secure the admiration of the American ladies."

PEN AND SCISSORS.

- ... Life is too short to lose it.
... Honest pride is a rare jewel.
... Throw away nothing that is useful.
... No poverty so terrible as is drunkenness.
... We will be happy no matter what loads we carry.
... Opportunities ripen to be plucked and utilized.
... The human heart will produce fruit according to its planting.
... Girls—never marry a man for to-day, but for that long to-morrow.
... Some attractive women do not attract angels or good company.
... Life is useless to the person who cannot make it useful to others.
... The person who does a mean act throws poison into his own well.
... Every person is sure of one good friend if he will not abuse himself.
... When you do not know the way, stop till the angels find and direct you.
... It is better to preserve love than to mourn because it cannot be regained.
... A carriage in Newark is "For Sail Sheap."
... Another person who desires a hearing—a deaf man.
... A man's own manner and character is what best becomes him.
... They have a Grange school in Union township, near Iron Springs, Ark.
... Mr. Moody was given a purse of \$1500 during his stay in Augusta, Ga.
... New Yorkers wash stale poultry with soda to whiten it, and then blow it up.
... If others do not understand and love us we can still be pure, and good, and love ourselves.
... The richest mother we know of is the one whose children are her keys to Heaven and its parlors.
... It requires wisdom to distinguish between our real and imaginary wants and thus to escape suffering.
... The parent who develops the good, pure and beautiful in a child swells the bank account in Heaven.
... Many a sweet kernel is in a rough shell; so are thousands of the sweetest souls in the world in coarse clothes.
... California Granges ask the Legislature to fix fees of attorneys in cases where no contract has been made.
... A pleasure park at Fort Wayne, Ind., has been named "Mad Anthony," after the famous general of that soubriquet.
... Don't moralize to a man who is on his back. Help him up, see him firmly on his feet, and then give him advice and means.
... Elihu Burritt can call a man a splay-footed idiot in thirty-three languages, but if it is a big man, he usually does it in Sanscrit.
... The Sultan kills his mothers-in-law; and so would any body who had 1200 wives. Think of a man with 1200 mothers-in-law.
... The first Christian newspaper ever published in Japan has just been issued at Kobe. It is in Kana characters, which all the people can read.
... The first mosquito of the season is singing around our ears as we write this.
... * * * The first mosquito of the season lies a quivering mass of insect ruins on the floor.
... A prisoner at Auburn smashed five sewing machines with a sledge hammer the other day to spite the State. He now wishes that he had not smashed but one.
... The National Grange Executive Committee are working out a more perfect business for co-operative stores. In due time the proper blanks will be ready for use in all branches of such stores.